A MESSAGE

Sent from the

KING of SCOTS,

And the

Duke of YORK's

Court in *Flanders*;

To the Lord *Douglas*, and Collonel *BROWN*; To be communicated to the rest of the Nobility and Gentry in the *Scottish* Nation.

WITH

Proposals and *Overtures*, for the composing of all Differences, the submitting to Counsel, and the preventing of a Universal Desolation.

Printed at *Aberdeen*, by *David Straughan*;
And Translated out of the Original, for general satisfaction.

A MESSAGE

Sent from the

KING of SCOTS

and the

Duke of YORK's

Court in Flanders;

To the Lord Douglas, and Colonel

[illegible] to be communicated to the [illegible]
and Country in the [illegible] Nation.

[illegible]

Proposals and Overtures, for the
compassing of all Differences the Remaining to Counsel, and
the preventing of a Universal Devotion.

Printed at [illegible] by David [illegible]
And Translated out of the Original, [illegible] Edition.

A Message from the King of Scots, and the Duke of Yorks Court in Flanders.

Right Honourable,

UPon a serious reflect and discovery of the various Impostures in several parts, I cannot but suspect the integrity of your procedure, and deplore the sadness of your Condition, with as much regret of spirit as I do my own: But seeing we have bin prostrated to the powerful indications of the displeasure of the most High, since many are apt to recriminate, and boast of the prosperity of their Cause; which if they did but look back to the source, and search the very principles; and then see, if ever any cause had like success; and whether it be a just reproach to your Enemies, that the judgments of God have begun with them, whilst you know not yet where they may determine.

My Lord, Be pleased to look Northwards upon your Country-men the *Scots*, who (being instigated by the crafty Cardinal *Richlieu*, to disturb the groth of the incomparable Church of *England*, and so consequently the tranquility of a Nation, whose Expedition at the Isle of *Re* gave a terrour to the *French*) made Reformation their pretence, to gratifie their own avarice, introduce themselves, and a more then Babylonish Tyranny, imposing upon the Church and State, beyond all impudence or example. I say (*my Lord*) look upon what they have gotten, by deceiving their Brethren, selling their King, betraying their Lord and Master his Son; and by all their perfidie, become onely a conquer'd Nation for their Disloyalty, and an infamy as unparalled, as their Treason and Ingratitude. But behold (Sir) the Scean being

changed

changed, and ſundry Models and *Chimeras* blown away, nothing remaining of them but empty Coffins; but which is yet leſs empty then the heads of thoſe Politians, which ſo lately ſeemed to fill it. As for the product and ſucceſs in the ſeveral Intervals, we ſhall not blot paper with a recital of ſuch *Interludes*; for it is not the various Diſpenſations and providencens in your journey to that *Holy Land* of purchaſes and profits, which can ſerve as an appeal for the juſtification of your proceedings.

In a word (*my Lord*) it is the height of all impertinency to conceive, that a few Subjects who fall into an exorbitabitant contradiction to their own good, can ever conſtitute a well-order'd Government for the Thouſands of true *Engliſh* men that are not clad in Red; let me therefore intreat you, to embrace a juſt Right to challenge ſubmiſſion to the precepts of Loyalty, and to endeavour the inveſting of a Lawful Authority, and to recover and protect a Civil Government, according to the gobd old Laws of the Land: For if the eſſential end of Rulers be the common peace, and their Laws obliging as they become relative: reſtore us then to thoſe under which we lived with ſo much happineſs and tranquility, as no age in the World, no Government underHeaven could pretend, or ever did enjoy the like. And now (*my Lord*) if after the greateſt of injuſtice, and impiety on your parts, you have proſecuted that with the extreameſt madneſs, which you eſteemed criminal in your Enemies, *viz.* For any, *To arrogate the ſupream power to a ſingle perſon condemn men without Law*, (witneſs the Marqueſs of *Montroſs*, and others) *execute, and preſcribe them with as little, violate Authority, diſpenſe with your ſolemn Oaths*; in ſumme, *to mingle Earth and Heaven, as many have done by their unarbitrary proceedings*: All which actions do abundantly declare the Hypocriſie of ſome, and the Juſtification of others, pronouncing the Aſſertors of Regal Government the onely honeſt which have appeared upon the ſtage, in Characters as plain, that he which runs may read, whilſt there are ſome that would perſecute them even to death. *My Lord*, When I compare theſe things together, I cannot but acknowledge it the very finger of God, *mirabile in oculis noſtris*; and it is that which induceth me, to beſeech you to re-enter into your ſelf, to abandon all falſe principles, to withdraw your ſelf from Seducers, to repent of what you have done, and to riſe and promote the publick Intereſt.

And

And whereas many object, *that the King is not to be trusted*: judge not of others by your selves; Did ever any man observe the least inclination of revenge in his Breast? Has he not besides the innate propensity of his own nature to gentleness, the strict Injunctions of a dying Father, to forgive all men, even the greatest of Offendors? Yes I dare pronounce it with confidence, and avouch it with all assurance, that there is not an Individual amongst you, throughout *England*, *Scotland*, and *Ireland*, whose Crimes are the most crimson, whom He will not be most ready to pardon, and graciously receive upon their repentance; nor any thing that can be desired of Him, to which He would not chearfully accommode, for the stopping of that torrent of blood, and extream confusion, which has hitherto run, and is yet imminent over several places. Do but reason a little with your self, & consider sadly, whether a young Prince, mortified by so many afflictions, discipl'n'd by much experience, and instructed by the miscarriages of others, be not the most excellently qualified to govern and reduce a people, who have so successelesly tryed so many Governments, and various Changes?

As to the Objection that He has lived among Papists, is vitiously inclin'd, and has a wicked Counsel about Him: What can be said more austerely? Have not many the Foreheads to declare, He has lived amongst Papists to his prejudice, who have proscrib'd him from Protestants, persecuted Him from place to place, *as a Partridge on the Mountains*? Whilst the Catholick King was an Allie to *England*, many there were that had nothing to do with Papists; it was then no crime: *God is not mocked, away with this respect of persons*: where is it you would have him to be? The *Hollander* dares not afford him harbour, lest the *English* refuse him theirs: The *French* may not give him bread, for fear of offending others; and unless he should go to the *Indies*, or the *Turk*, where can he be safe from revenge? But suppose him in a Papist Countrey, constrained thereto by incharity to his Soul as well as Body; Would he have condescended to a toleration of Papists, He needed not to have wanted the assistance of the most puissant Princes of Christendom to restore Him, of whom He has refused such Conditions, as in prudence He might have condescended to, and the people would have gladly received; So that we may easily divine, who they are that transact & truck with the Jesuit, although at a far distant, and how firm and near He is to the Church

of

of *England* from the least wavering in his Faith. But since there is a toleration of Religions, without exception; do not think it a sinne in Him, to gratifie tho' o that shall most oblige Him.

And further (*my Lord*) I give me leave to introduce this assertion, That for his Vertues and Morality, I provoke the most refined Family amongst you, to produce a Relation of more piety and moderation; shew me a Fraternity more spotless in their honour, and freer from the exorbitances of Youth, than the King and his two Brothers, so conspicuous to all the World for their Temperance, Magnanimity, Constancy, and Understanding; a Friendship and Humility unparallel'd, and rarely to be found amongst the severest persons, scarcely in a private Family.

It is the malice of a very black Soul, and a virulent *Renegado* (of whom to be recommended were the utmost Infamy) that has interpreted some complyances, to which persons in distress are sometimes engaged, with those whom they converse withall, to the disadvantage of a Prince.

My Lord, I have but a word to add; and desire, that it may incline you to accept of your best Interest, and prevent that dreadful ruine which the Obstinacy of many doth threaten. Is it not as perspicuous as the Sun, that it lies in the power of the people to summon a Free-Parliament, and such Patriots and Representatives, to reform and nominate his Counsel, introduce themselves, receive what composition they can desire, have all the security that mortal men can imagine, and the greatest Princes of Europe to engage in the performance? This were becoming worthy men, & honourable indeed; this is ingennous self-denial: And it is no disgrace to reform a mistake; but to persist in it lyes the shame.

Doth not bleeding *England*, *Scotland*, and *Ireland* require this? Doth not the Laws of God command it? If so: you cannot, you must not defer it. For what can you pretend that will not then drop into your Bosomes? The humble man will have repose, the aspiring and ambitious honours: The Merchants will be secure, Trades immediatly recover, Aliances will be confirm'd, the Laws reflourish, render Consciences consider'd, present Purchasers satisfied; the Souldier paid, maintained, and provided for; the Sea-man honourably employed: and what's above all this, Christianity and Charity will revive

vive again amongst us, *Mercy and Truth will meet together; Righteousness and Peace shall kiss each other.*

On the contrary, consider (I beseech you) the confusion which must of necessity befall Us if ye persist in your Obstinacy. For whilst there is no Order in the Church, no Government established, and that every man is abandon'd to his own deceitful heart: whilst Learning is decried, and the Ministry reproach'd, what can ye expect, but the most direful expressions of the wrath of God, a universal desolation, and desperate *Enthusiasme*, with other miseries that attend and follow the coming in of Sathans crafty Emissaries, and impure *Gnosticks*: besides, a universal animosity in the very Bowels of your Nations; the Parent against the Children, and the Children against the Parents, betraying one another to the death: So that the words which our Blessed Saviour has himself pronounced, doth exemplifie the condition your once flourishing Kingdomes are reduc'd unto: *A Kingdom divided cannot stand.* The truth of which, doth not a little reflect upon him, who had rather be a sufferer with the afflicted, than enjoy the pleasures of sin which some possess for a season. Subscribing,

My Lord,

Your Lordships very humble servant,

Brussels, Novemb. 6. 1659.

C. CULPEPPER.

For the Right Honorable, the Lord Douglas, *to be transmitted to col.* Brown, *and the rest of the Nobility and Gentry in the* Scottish *Nation.*

FINIS.